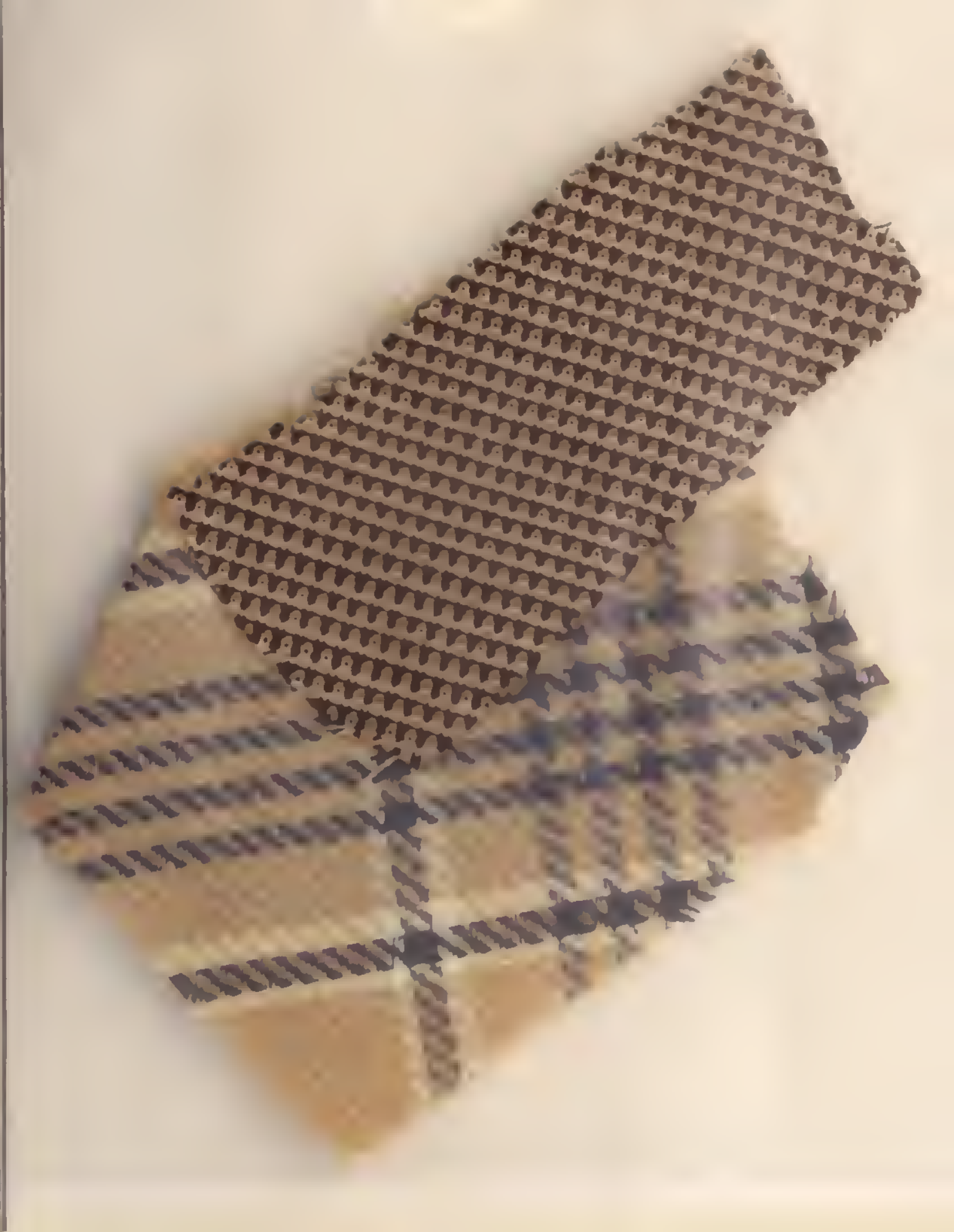

Personal Report

W. L. Swallen

and

Mrs. W. L. Swallen

1923-24

PERSONAL REPORT, 1923-24.

W. L. SWALLEN.

The past has been a good year with me. Health, strength and joy were mine throughout the year. The constant change of work seems to keep me rested all the time. For all this and the privilege of service, and His constant presence and blessing, I thank and praise God and take courage.

During my last summer's rest for a month at Sorai I prepared a Commentary on 1st and 2nd Peter. That tonic seemed to fix me up for the rest of the year. I made many country trips, thanks to the Ford which has made this possible and easy. I have visited about all my churches once and most of them twice, comforting and strengthening believers, exhorting the weak and directing the erring, feeding the hungry and discipling the fallen ones, and have joined in all the counsels of the governing bodies. There were three new churches organized in the territory last year.

I attended the General Assembly and four Presbytery Meetings in the two Presbyteries in which I labor. I taught in six Bible Classes, and for six weeks I taught in the Pyengyang Bible Institute. I had a most enjoyable and profitable

time with Mrs. Swallen in a class at Sairiwon, where I taught two hours each day and preached every night.

I am the only missionary in the Western Presbytery, and am persuaded they could get on very well without me if necessary, however, the last meeting of Presbytery indicated that they still had lots of work for me to do, since they insisted on my taking pastoral charge of every thing that was not directly in charge of a Korean Pastor. They seem to hew close to the line of the law of the church and insist that I must take charge when any vacancy occurs. The Western Presbytery during the year has lost three of its best pastors, who have accepted work in the Pyengyang Presbytery. One pastor was deposed because of sin. This was a serious occasion and brought the entire Presbytery to tears. This act of discipline however proved to be most illuminat ing and profitable. There have been four ministers added to the Presbytery by ordination all from within the Presbytery. These being graduates from the Seminary.

In the line of Literary work, I have translated by request from the committee of the C. L. S. a Commentary on 1st and 2nd Peter, which is now in the hands of the Committee. I have written two articles for the Theological Review and a number of short articles for the Christian Mes-

senger. I have translated "The Bible Outline" by E S. Young which is ready for publication. This outline will enable the student to obtain a clear and concise view of the Bible as a whole and its interrelated parts. It will be in the Sunday School Teachers Course and should be in every common school curriculum. It will be a good book for the regular class work too.

The Bible Correspondence work is encouraging. We have now 41 graduates of the advanced Course and over 100 in the first Course. There are 1,800 on the roll, and 14 graduated last year. Encouraging testimonies come in from those taking the Course. One Colporteur remarked that wherever he traveled those who were taking the Course were reading their Bibles all the time. Pastors are coming to appreciate what it is doing for their people and are beginning to urge their officers and Sunday School Teachers to take the Course. In some cases the pastors themselves lead off in enrolling. By request from pastors I am now allowing a graduation exercise to be held in the churches where there are any completing the advanced Course, providing a pastor may be had to take charge of the program.

As to our family we are still seven. However to these are now added a daughter-in-law and two grand children. We have one daughter now in Korea, and another waiting to be sent out. While

waiting she has taken up Home Mission work in the Normal School at Ashville N. Carolina. One has just graduated from Park College and another hopes to graduate from the same college next year. Our son Wilbur is married and in business in New York, he is an elder in the Freeport Presbyterian church and is superintendent of a mission Sunday School. Wife aud I are alone now as we were just thirty two years ago.

My wife and I are lone again,
No children round us play.
With honest toil we try to fill,
The moments of each day.

Our spirits are still young and strong,
Though we are getting grey.
Yet as we near the shining shore,
Joy hastens every day.

TRUST IN GOD.

Let naught disturb thee, child of God,
The Lord gives rest and peace of heart,
No matter what thy troubles be,
No matter who thou art.

Let not the thoughts of what may be,
Of fancied dangers, or of ill,
Crowd out the peace that He has giv'n,
For He is present still.

Let not past failures or success,
Or what thou'd like to do or be,
Bar out the peace that Christ would give,
And holdeth out to thee.

No matter what your case may be,
What e'er your trials are He knows,
For He is ever by thy side,
And calms the storm that blows.

W. L. S.

PERSONAL REPORT, 1923-1924.

MRS. W. L. SWALLEN.

I thank God for the privileges and opportunities of the past year, a year which has been a very happy and blessed one, full of joy in the service of the Master. We thank God for the restored health of our son's wife and for the continued blessings of God to our family.

August 28th. I went out for the first Circuit Class at Whangju, accompanied by Miss Johnson of Chungju and two Korean teachers. We had a good class of one hundred and twenty women. During September I taught in the Sunday School Teachers' Class held in Pyeng Yang, which was followed by two weeks of teaching in the Worker' Class. Thirty-seven women from our territory came and studied in the Workers' Class to prepare for teaching in the local classes for which I am responsible, about one hundred in number. At first it seemed an utter impossibility to arrange for all the classes with so few to help but surely the Lord directed and the Classes were arranged to be held in every church and chapel.

October 24-30. I held a class at the Ok Yangtul church. Sixty-seven women studied with much interest. Forty-two women volunteered

three hundred and fifteen days of personal work. Three Circuit Classes were held in the Western Presbytery with a total of three hundred and sixty nine women studying. At these Circuit Classes I made arrangements for all the local classes to be held in the Presbytery, one in every church. Stress was placed upon personal work at each class and a goodly number of new women were brougnt in who decided to belive. I insisted that every new woman be assigned to some older Christian in the church who should be responsible for the new believer, teaching her to pray and instructing her in the Word.

The local classes in both the Western Presbytery and the Whangju Circuit were held from November to the end of February, with the usual amount of changes in dates and teachers. But when we think of the unusual conditions on account of the floods last Summer we can't help but think they have done very well to keep up, as they have, during the year, and we look forward to better things in the future. In the Western Presbytery three Circuit classes enrolled three hundred and sixty nine women, and in forty-one local classes there were enrolled one thousand eight hundred and forty-eight, in all a total of forty-four classes with an enrollemnt of two thousand two hundred and seventeen. 2217. In the Whangju Circuit there was one Circuit class of one hundred

and twenty ; and thirty-one local classes enrolling one thousand and thirty-one, a total of thirty two classes enrolling 1151 women.

Thus the total number of Country Classes was 76, with a total attendance of 3368. The total number of days volunteered by these women for personal work amounted, in the two Circuits, to 18 years. Valuing it at 10 Yen a month this would equal Yen 2,170.00 or at 15 Yen per month, Yen 3,255.00

The teachers of these classes and I sold the following books during the year :

Catechism	350
New Testaments	13
Portions of Scripture	169
Cho Hak Unmun (Korean Alphabet and Primer)	76
Hymn Books	12
Total	611

We distributed about fifty thousand tracts and gave away over two thousand new hymns which I had printed and taught the women at the classes to sing. I taught four other classes of six days each. At the South Gate Church the attendance was forty ; at Sai Korie, forty-seven ; at Yun Wha Dong, one hundred and six ; and at Sariwon, one hundred and twenty-nine.

From March 26 to April 1st. I taught Lessons from the Psalms at two classes of about 180 women

in the Syenchun Spring Class. In the Pyengyang Spring Class I taught the Life of Christ to a class of about 60 young women. In the Bible Institute I taught the Life of Christ to the third class each day through the term. They did splendid work and all passed with a good grade. In the Post Graduate Class for one month I taught Colossians, Philemon, and Jude. In the Personal Workers' Class I had the report hour each week,—a most interesting hour, when the women report the work they have done Sat. P. M. Sunday, and Monday forenoon. 4000 people heard the Gospel from these women in the Bible Institute and Bible School. 195 of these women decided to believe. The women of the Personal Workers' Class were directed to go out preaching with the women of the different churches in which they did their personal work.

I have had charge of the Sunday School in the New South District Chapel with an attendance of over a hundred women. An encouraging feature of the work here is, that the women are interested in doing personal house to house visitation. 16 women in this chapel contriputed together as much as five months of actual personal work. The opportunities in this part of the city are exceptionally great. In my calling I find people from nearly all over Korea. Many in coming into the city are lost in the crowd and do not find their way

to the church unless they be helped by some one. I have done some calling in christian and unbelieving homes and preaching on the street. A crowd soon gathers around me when I stop on the street, and that gives me an opportunity to give a message and distribute tracts.

The Korean girls whom we have undertaken to support in school have been on the increase during the last year and our pocket-book on the decrease. Last July we took the little girl Tok-Sunie, the daughter of a former cook of ours, hoping out of love and pity to save her from a life of sin and shame. Her mother had died and there was no one to care for her. She is doing nicely in the Salvation Army Orphanage.

In November a christian girl whom her heathen parents had sold for two hundred yen, came to us for help. In their attempt to force her to marry, she won out with the police five times, and yet was likely to be killed if she continued to refuse. She is a girl of faith and prayer, and the Lord helped her into Miss Dorris' School where she remained for a while, and then we removed her to the Syenchun School where she is doing nicely. At the beginning of this year I sent another young women,—a widow to Syenchnn who is also doing splendidly and gives promise of making a fine Bible women some day. One of my blind girls will finish school next spring and will

then be married. The other blind girl we have been keeping in school has had to leave school on accotnt of sickness.

The Women's Missionary Society of the Western Presbytery has sent a women evangelist to the far North country, for three years, gave 150 Yen to the home mission work, and sent a bell to the church in Puk Kan Do. Surely it is a wonderful privelege to be a servant of the most High God. I praise Him and rejoice in the blessed privilege of His service and in the blessed hope of His coming again.

W. L. SWALLEN

Cable Address "Inculcate, New York" Telephone ALgonquin 5-5000

Foreign Missions and Overseas Interchurch Service

The Board of Foreign Missions
of the Presbyterian Church in the United States of America

156 Fifth Avenue, New York 10, N. Y.

Rev. William L. Swallen, D.D.
Memorial Minute
Adopted by the Presbyterian Board of Foreign Missions
June 22, 1954

The Board made record of the death on May 8, 1954 at St. Petersburg, Florida, of the Rev. William L. Swallen, D.D., Honorably Retired member of the Korea Mission, who was in his 96th year.

William Leander Swallen was born March 24, 1859 in Malvern, Ohio. He was graduated from Wooster College in 1889 and from McCormick Theological Seminary in 1892. In 1912 Wooster College conferred on him the honorary degree of Doctor of Divinity. He was ordained by the Presbytery of Chicago, was appointed by the Board on December 7, 1891, and assigned to Korea the following February. He married Sallie Willison Fisher on June 23, 1892 and they sailed for Korea in September of that year.

Dr. Swallen was above all an evangelistic missionary throughout his life, always placing first the winning of souls for Christ. Out of this grew his long years of training Koreans for leadership in the Church and his teaching in the Seminary in Pyengyang. This leadership training in turn led to the development of the Correspondence Courses in Bible and to the literary work at which he was particularly adept, including the translation of many books and hymns and the preparation of an impressive number of works of his own, ranging from short tracts to scholarly volumes.

Assigned to Wonsan shortly after his arrival in Korea, Dr. Swallen helped to establish the church in that district until, under a comity arrangement, the Canadian Presbyterian Mission took responsibility for the area in 1899. From that time on, Dr. Swallen made his life in Pyengyang, having particular charge of the Western District which was to become one of the first and largest Presbyteries of the Church.

His annual report of 1902, after only three years in Pyengyang, shows the pattern that he developed so successfully through the years. He speaks of his trips through these large circuits with a total of 29 groups, visiting most of them at least twice and some as many as three or four times. There are no comments on the undoubted hardships of the journeys (not until 22 years later when he tells how his new Ford makes many trips "possible and easy" do we get any hint of his difficulties) but the pages are full of details about each group; Bible classes held, leaders helped, words of commendation for faith and works, keen analysis of a weakness here or a need there, and most of all concern for the spiritual state of the new believers. Shining through it all is a love for the people and a depth of faith and service that were to be the hallmarks of his life.

In the same report he touches briefly on his teaching in the Training Classes at Pyengyang and in the Academy, and tells of his joy in the receptiveness of the students He also passes lightly over his literary work, saying that "very little time was left for this. I tried to make use of the odds and ends of time the best I could for this work." Yet in these "odds and ends of time" he managed to write a Compendium of Church History-third period, and to prepare a series of Sunday School Lessons on I Corinthians a Study Outline of Colossians, and a three-part Outline on the Trinity.

Such was one of his earliest years. Shortly afterward, he took over full responsibility for the Western District, in addition to being pastor of the large South Gate Church. Within fifteen years the district had grown to more than sixty churches with over six thousand members and catechumens, twelve ordained pastors and ten helpers all supported by the Korean Church. During the same period he became one of the professors of the Theological Seminary. With Mrs. Swallen, he developed the Correspondence Course of Bible Study, which reached into every part of the country; he also continued his translation work and his writing, producing pamphlets, lessons and books which have made a lasting mark in the Church. He wrote three hymns and translated nine others commonly used by the Korean Church. Two of his books "Old Testament History" and "The Life of Jesus" were reprinted in 1948 and again in 1954 to meet the great demand for them.

Dr. Swallen's friends are familiar with his poems in English written for special occasions and events and to the Glory of God. He is also known for introducing the first American apple trees into Korea. The small orchard which he planted near his home formed the foundation of the extensive apple culture which later spread throughout the country.

On March 24, 1932 Dr. and Mrs. Swallen were Honorably Retired by the Board. However, they continued to live in Pyengyang until 1940 when they returned to the United States and made their home at St. Petersburg, Florida. Mrs. Swallen died December 31, 1945. After his retirement, both in Korea and in Florida, Dr. Swallen maintained an active interest in Korea and continued working for the cause of Christ there.

Dr. Swallen is survived by four daughters: Miss Olivette Swallen and Mrs. Harold Voelkel, missionaries under the Board to Korea, Mrs. Hugh Fitch, Leonia, New Jersey, and Miss Mary E. Swallen, Chicago, Illinois, and also by Mrs. James Swallen, Minneapolis Minnesota, wife of his only son who died on January 1944.

The Board rejoices in the firm foundation of faith with scholarship that this servant of Christ has laid in Korea and would join with his relatives and friends in prayerful thanksgiving for his life and work for the Lord.

OBITUARIES

Rev. W. L. Swallen, 95; Missionary 48 Years

The Rev. William L. Swallen, D.D., 95, who was a missionary to Korea for 48 years under the Presbyterian Board of Foreign Missions, U.S.A., died yesterday at his home, 111 8th Ave. N.

Dr. Swallen did evangelistic work in Seoul, Wonsan, and in Pyeng Yang, Korea. He translated and wrote more than 20 books into the Korean language and translated nine of our best - loved hymns. He also wrote nearly 200 hymns and verses.

He was decorated by the Japanese government for introducing Western apples into Korea, where later the growing of apples resulted in shipping thousands of tons to Japan, Manchuria and China.

Born in Minerva, Ohio, he was graduated from Ada Normal School, now Northwestern University, in 1887, from Wooster College, 1889, and from McCormick Theological Seminary, 1892. He married to Sallie Willison er in 1892.

e has lived here since Decem- , 1940.

urviving are his daughters, Miss ette R. Swallen, St. Peters- g, Mrs. Gertrude Voelkel, New rk City, Mrs. Esther Fitch, Le- ia, N.J., and Miss Mary E. Swallen, Chicago; twelve grandchildren and three great-grandsons.

The Palms Memorial will announce arrangements.

REV. WILLIAM SWALLEN

Fred Howarth Drowns In Hillsborough River

Mrs. H. G. Reese; Former Tampan

Mrs. Edna Eugenia Reese, 75, who moved here in 1945 from Tampa, died yesterday afternoon at a local restorium. She lived at 301 7th St. S.

She was a member of the Presbyterian Church, DAR, Tampa Civic Club and was past president of the Hillsborough County Federation of Women's Clubs. She was born in Westminster, Md.

Survivors include: her husband, Horace G. Reese, and two daugh- M. Tom McClure and Pe- G.

REV. DR. W. L. SWALLEN, MISSIONARY IN KOREA

The Rev. Dr. William L. Swallen, who had been a Presbyterian missionary in Korea for forty-eight years, died Saturday in St. Petersburg, Fla., at the age of 95.

He was graduated from the College of Wooster in Ohio in 1889 and from the McCormick Theological Seminary, Chicago, in 1892. Wooster made him a Doctor of Divinity in 1912.

In 1892, Dr. Swallen began his long Korean service, of which the first few years were spent in Seoul and most of the remainder in Pengyang, in the part of the country now known as North Korea. For many years he was a professor in the theological seminary in Pengyang.

Dr. Swallen took the first American apple trees to Korea, and from the orchard he planted near his home local farmers secured cuttings for their own use. Thus was laid the foundation for the extensive apple culture later developed throughout the country.

Surviving are four daughters, Miss Olivette R. Swallen and Mrs. Harold Volkel, Presbyterian missionaries in Korea; Mrs. Hugh Fitch of Leonia, N. J., and Miss Mary E. Swallen of St. Peterburg.

FRONTIERSMAN

<설 교>

CHRISTMAS

by Miss O. R. Swallen

Christmas will soon be here!

What is Christmas? It is the day we celebrate the anniversary of the birth of Jesus Christ, our Saviour and King.

It is the time for showing kindness and special friendliness.

It is the time for happiness. We want to share and give to others the love which Christ came to give to us.

Christmas is the time for telling the old, old story of Jesus and His love.

Christmas is the time of worship, and of singing the old carols that have come down through the centuries and which we all love.

Christmas is a time of hope—of hope for better understanding between peoples of many lands, of hope for happier living together, a time of hope for peace and happy hearts, for peace and freedom. "For God so loved the world, (and each one of us), that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life."

May the coming of the Christ-child bring you happiness this Christmas and peace through out the New Year. As a lighted candle dispels darkness, so God our Father has given us light in His Son. May His gift—the "good news of great joy"—light your faith and brighten your home.

"When angels sing their songs again
    Of joy and all good will to men,
When bells ring out across the earth
    To celebrate the Christ-Child's birth,
This word in greeting comes to say
    May you be happy Christmas day,
With happiness that lingers on
    Long after holidays are gone."

(필자 본교 영어 회화 선생님)

July 11, 1982

SWALLEN

Dear Dr. Moffet

Thank you for taking the time to talk with me about the Will of Sally Swallen notice which I cannot find among my papers.

If you would send an obituary and/or the commemorative notice* to me, I should be delighted to return them to you after I have copied them. Should you publish an article on William Swallen's activities in Korea, please let me know so that I may promise a copy from you. Thank you very much,

Marguerite S. Roll
(Mrs. Lyle C.)

*over

As I recall the notice, it was a two page spread containing a photograph of Will & Sally Swallen on the cover. The center copy concerned their ministry in Korea. Mention was made of his distributing apple seeds while spreading the Gospel and of an orphanage.

Mrs. Lyle C. Roll
225 West Columbia, Apt. 13-14
Battle Creek, Michigan 49015

27 August 1975

Dear Jane and Eileen -

Thank you for your letter to Olivette - of course she was too ill to answer any letters - but she did enjoy hearing from you - you two - and Howard - Della have always been very special with her - I shall try to take care of the items which you mentioned - I really haven't had time yet to even start going through Olivette's possessions - I did find quite a few very early Korea mission photographs - especially Pyongyang - I'll keep them altogether until I get ready to send them on - Gertrude suggested that I send them to her - then she could send them to you or to Eileen's parents in Washington -

Does it matter if the Bible study books are not too recent? I'd hate to send out books which could not be used - Perhaps I better send a list of titles - date of publication - publisher - then you could let me know -

Often about 7 small cartons of books on Korea had gone to the Wheaton library - I found there were quite a few duplicates - I kept a very few - and then sent about 7 small cartons to Fuller Seminary - the Korea Mission Field - the Repository - the reports of the Royal Asiatic Society I sent to Fuller - Olivette had a wonderful letter from Dr Glasser - the Fuller Sch. School of World Missions - I am sure they will all be very well used - all of them were given by Olivette in memory of Mother - Father - Is it quite a process - making slides from photographs?

It was really a shock that Olivette went so quickly - but I am so thankful that God heard, granted prolonged pain and suffering - for her - She was only in the hospital one week - and went very peacefully - One blessing was that she could sleep so easily - I miss her so very much - but I'm comforted that she is in His presence - with loved ones -

Who have many National Geographics - I'll look into sending them to you -

With love - best wishes to you -

Mary

SECOND FOLD

Swallen
111 - 8th Ave No
St Petersburg, Fla
33701 USA

Rev. Mrs Samuel H. Moffett
Presbyterian Mission
Int. P.O. Box 1125
Seoul
Korea

AÉROGRAMME • PAR AVION

DO NOT USE TAPE OR STICKERS TO SEAL

NO ENCLOSURES PERMITTED

FIRST FOLD

I hope you and others will add to them as Mrs has come out. It's like sending my children to a new home - I'm a bit sad in giving them up - but now everything must go!! Lots all best wishes. God bless you richly -
Alisetta

[illegible] Ave. No.
St. Petersburg, Florida
16 June 1975

Dear Sam and Eileen:

This is a quickie note because I would like an answer as soon as possible. I have a longer letter in mind to write to you but time is fleeting. Recent medical records show that I have terminal cancer of the stomach. I am looking forward to my Heavenly Home, but in the meantime there is much to do as long as I have strength to do it. There are several questions that I would like to have answered. (1) As usual, I have a box of miscelaneous things for you. Where can I send them? (2) Is Mr. Carl Miller of the Bank of Korea still in Korea? I would like to give him an extra copy of The Vanguard. He was very nice to me on our tours and before I left Korea. Would you please find out if he has a copy of The Vanguard? (3) When do you come home on furlough?

Instead of writing a longer letter later, I will add this note. About the Early American Chair, which Gertrude gave to you when they left; when I returned to Korea in 1954, I found this Early American Chair in the Soong-Eui Girl's School in the teacher's office. It had a disreputable cover on it. I asked if I might have it as it is very Early American. I would guess that it would have been brought to Korea by one of the first missionary families. I took it home and it was reupholstered by a Bible Institute student who did very good work. Lt. Tom Jenkins saw it ~~and~~ exclaimed that it was just like one that his mother had. He asked that he might refinish it for me. He sent to U.S. for the finest shellac and finest sandpaper and each time he came out to our house he would lovingly do a little more work on it. He brought the wine-colored velvet from Japan and upholstered it. I am so glad that you have enjoyed it these years and when you come home for good it is worth bringing back to America. The Korean Chest that you have also belonged to Lt. Tom Jenkins which he was not able to bring to America, so left it with us in Korea.

I have quite a bundle of Richard De Haan's pamphlets. Would you care to have them for the Seminary? I have quite a few Bible study book and religious books which I do not have time to list. But if you would like them for the Seminary, I will send them to you. We have a lot of National Geographic Magazines. Do you think Soong Eui and Posyung would like to have them?

I have been most grateful for your interesting letters and have appreciated them very much. The last two or three years I have not been well because of arthritis and anemia and now I am going through a dark tunnel, but there is a great light at the other end and the prayers of my dear friends are lighting the way as I go through. Any news or chit-chat that you can give me would be much appreciated. I hope you all have a grand summer and give my love to all those who know me.

Affectionately,

You will be interested to know that 7 boxes of my Kreanna Library are all packed & ready to send to Wheaton College. They are to be kept together as a Kreanna Unit in the library & not scattered among the other books - this in memory of Father & Mother - 48 years in Korea. I have about 2 more boxes yet to go. There about 200 books or more.

Wasson "Church Growth in Korea" late 20's or early 30's

FOLD SIDES OVER AND THEN FOLD BOTTOM UP
MOISTEN FLAP WELL AND APPLY PRESSURE TO SEAL

Korea Party at Westminster Gardens

Front row (left to right) - seated on ground

Dick Baird, ... Charles Phillips Jr, Marilyn Underwood,
Carol Underwood

Next row - seated on chairs

Golden Baird, Lorene Lyon, Harold Voelkel, Gertrude Voelkel
Mrs. R.K. Smith, Charles Phillips, Mrs. Jane Goheen
Lenore Lutz

Next row - standing -

Margaret Adams, Bill Lyon, Babs Lyon and husband,
Olga Johnson, Anne Bergman, Albert McAnlis& family, Hermie McA.
Albert McAnlis, Rachel Lutz Chamness, and son, Dexter Lutz
.... wife of Charles Phillips Jr.

Swallen letters - Originals (Olivette Swallen - 111 8th Av. N., St. Petersburg.

1892 -	Mrs. Swallen to Dear Sister Jennie.	Seoul	Feb. 5, 1892
		Yokohama	Oct. 15, 1892
		Seoul	Nov. 14, 1892
		Seoul	Nov. 21, 1892
1893.	Mr. Swallen - to Bro. Will.	Seoul	Jan 8, 1893
	Mrs. " to sister.	"	Jan. 10, 1893
	to Jennie.	"	Jan. 10, 1893
	"	"	Feb. 20, 1893
	"	"	Apr. 1, 1893
	Fergs Family	"	Apr 4, 1893
	Mr.S. to Sallie	Ham Hyung	May 10, 1893
	Mrs.S to mother	Seoul	June 15, 1893
	Mrs.S. to Sister	Seoul	Apr. 20, 1893
	" to Will	"	May 8, 1893
	" to sister	"	May 15, 1893
	" mother	Seoul.	June 3, 1893
	" Jennie.	"	June 30, 1893
	" "	Seoul	July 13, 1893
	" Mother.	"	July 28, 1893
	" "	"	Aug. 1, 1893
	" "	"	Aug. 8, 1893
	Jennie.	"	Aug. 15, "
	"	"	Sep. [illegible]
		"	Sep. 21
		"	Oct. 5, Oct. 21
		"	Nov 17 - "Mr. Moffett"
		"	Nov. 28.

27 + 11
14
4
13

1894 - 14 letters 1895 - Gensan, Korea. 4 letters. (Gensan.

1895 - Mrs. S. - Jensen Knee. 4 letters.

1894. Mrs S. ~~Jen~~ Seul. Jan. 30 - Mar. 28 4 letters
Jensen May 17 - Sep. 20 5 letters
Nagasaki Oct. 6, Oct. 18 2 letters
Jensen Nov. - Dec. 10, 1894 2 letters
} 13 letters.

1893 -

W. L. Swallen. Diary 1902 (1 vol.)

Mrs Sallie Willison Fisher Swallen - Diary. 1901
Diary 1903

Jen
3 - 1894
14 - 1895
14 2 1896
13 1897
16 1898
+2 (with) 1893
12

W. L. Swallen Diary 1902 (Pyengyang)

Sat Jan. 18, 1902

"Attended conference at the church. About 300 present discussed the question of 'How to develope the spiritual growth of church members. Mr. Hunt lead and many Korean leaders spoke...

Sun. Jan. 19. 1902

"Communion day.. In the P.M. the large church was crowded fully 1600 or more was jammed into it...

Mon. Jan. 20, 1902.

"The usual class work in study of Colossians 9-10, Theology 10-11, and Prophecy at 2 P.M.... Station meeting in the evening where it was decided that Mr. Hunt and I were to go to Syen Chyen to help out there in their training class I was appointed on the com. for summer class with Mr. Baird + Moffett + Whittemore. ...

Tues. Jan. 21, 1902.

"... Dr. Moffett and Mr. + Mrs. Blair took tea with us and enjoyed a pleasant little social together. It was interesting to hear Dr. M. tell of his early experiences up here in P.Y. and of the war and of his wonderful keeping during all those days. Would that I might have had the same trust but God took me by the way of the wilderness until I was fitted by His love + mercy He sent me again into this blessed work so full of the marvelous witness of His presence and guidance."

Wed. Jan. 22. 1902.

"Closing day of the class.....

W. C. Swallen. diary

Wed. Jan. 24. 1902.

"Discussed the feasibility of opening another station between here and Seoul. The points favoring were. 1. Circumference of effective influence 150 li.

2. We have reached the limit – or nearly – of numbers here.

3 That if there is a territory large enough to command a station it should be started.

4. A political and social centre not ——

Opposed to the proposition:

1. There is no center in said sec.

2. All can be reached best from here save a small portion, so that the station would have to be too small.

3 If started would be inconveniently situated + therefore impractical."

Sun. Jan. 26, 1902

.. Read Eph. and some of Dr. Kellogg's Prophecy. It seemed hard to stay at home when there are so many heathen and newly converted Christians to hear the word. But the meditation seemed good.

~~Wed~~ Tues. Jan. 28. 1902

.. Com. Prop. in P.M. decided to transform Hospital [Caroline A. Ladd] into a girls school and build a new hospital on new ground. decided on Mr. Blair's house site and find I had to give up best part of my garden, which I do cheerfully for I don't want selfishness to mar my sweetness of love in Christ. Social in evening at our house. Dr. Baird opened discussion on education followed by gen. discussion. Dr. Moffett made important remarks. I gave reasons for fears of unduly emphasizing the general education + neglecting the theological training of our helpers, and suggested the need of a Biblical institute for at least 2 months of the year. General consent to what I said but not to the putting of it to practice."

W. L. Swallen Diary 1902

Sat. Feb. 1, 1902.

.. Consumed a man for walking into my study without either saying anything or knocking, then bought 5 tons of coal from him for 9 yen per ton. P.M. Met with D. M. on Prop. Com. to decide line of my garden fence. Decided to try and buy lot east of house to partially compensate for loss of garden..."

Mon. Feb. 3, 1902.

".. I looked at myself & found I was filthy, selfish & foolish but I found that selfishness was also a characteristic not infrequently found even in other missionaries..."

Tues. Feb. 4 1902 Station meeting.

.. One must stare and gaze only, when he thinks of the amount of business & work that this station does. It has grown to be a mighty power in Korea..."

Wed. Feb 5, 1902.

P.M. meeting of male members of station to consider and assign portions of Scripture to respective individuals [for the Bible class teaching] This was done by each man taking his choice of one book at a time.

Dr. M [Offett] - Rom. Luk. 1+2 Thes. Levit. Ps. 55-72, Is. 1+2 Chron. Eccl. Zeph.
Baird - Heb. Eph. 1-3 John, Gen. Num. Jer. Dan. Amos Ezek. Ps. 73-89.
Swallen - Rev. Phil. Col. Titus, Ex. 1+2 Kings Esther Ps. 90-106 Hosea
Lee - 1+2 Cor. Mark Josh. Prov. John (?) Joel
Hunt - Gen. Job Judges Esther. Haggai
Bernheisel John Gal. Phil. 1+2 Sam. Micah Nahum Song of Sol.
Blair. Deut. Zech. Habakkuk Ruth Ps. 39-55

W. L. Swallen Diary

Thurs. Feb. 6, 1902

"Started for 시흥전 in chair. This is my first experience in a chair. Nice but makes me lazy..."

Sat. Feb. 7, 1902

".. I am struck with the ~~evidences~~ evidences of stability of character which seems to mark these people of the north..."

Mon. Feb. 24, 1902. (Syen Chun).

".. 김덕시선 was unanimously proposed to the exec. comm. of the Home Miss Comm. for an evangelist in the extreme north..."

Tues. March 4, 1902.

".. Station meeting in the P.M. Everything went off o.k. till Dr. Wells flew off the handle and hurt the ladies' feelings terribly in accusing them of not coming near the Hospital..."

Sun. May 18, 1902

".. Eng. serv. at 4 p.m. Bp. Moore preached. Mr Baird & I assisted in the ordination service. This was certainly a new thing that of a M.E. Bishop in a Presbyt. Chapel at a mission meeting laying hands on a brother with Presbyterian brethren."

Tues. May 20, 1902

".. Up the [coast] inlet near to 시흥들 where I found about 200 awaiting our coming. There were only 2 baptized in this place and 23 asking for baptism. 8 were baptized and 7 cat's received. The rest were asked to wait until they had a clearer understanding of the atonement..."

Fri. May 30, 1902

".. It was with a feeling of reverence that I approached the stately edifice of the Sorai church built purely after the Korean architecture.. on the spot where the village sacrificed to the evil spirits..."

Wed. June 18, 1902 — Beginning of summer class for helpers

" July 2, 1902 — Beginning of summer class for teachers

W. C. Swallen. Diary

Tues. Aug. 5, 1902.

Station meets .. considering the first draft of the Gen. Report, tho' owing to the absence of Dr. Moffett's report — the whole report was not ready ..."

Sept. 6, 1902

"Wharp Si of Kyo Dong came in the P.M. with a story of scandal about her and Yi Ki Pung which grieves me greatly. This is only talk, but such as will be difficult to stop. I fear their influence will be injured."

Sept. 10, 1902. (Presb. Council meetings).

Arrived in Chemulpo [left Chemulpo 12 midnight the 9th] at 10 AM and landed at same time with Dr. Moffett and Rev. Parsons, Miss Shields + Dr. Field. Went to Stewards. There was a grand rush for the tailors. Dr. Wells, Baird + Bernheisel were there first, and Blair, Hunt + I last. Well, Hunt, Bernheisel, self, Blair were measured in order and Baird last. I feel ashamed when I think of the real undercurrent of selfishness constantly manifested by no mean minds ..."

Sept. 20, 1902

Council closed .. It was marked with the best of spirit and was united, by special desire on the part of all for the closest possible unity .."

Oct. 12, 1902. Sun.

".. Had Esther Neile baptized by Dr. S. A. Moffett at the Eng. service at 5 p.m."

Nov. 19, 1902. Wed. (장로회)

Dr. Moffett came in just as I was trying to preach. I was greatly relieved by his coming as the work just at this time is especially critical, and his presence and counsel will be a great comfort ... Conference about the 김홍 affair. It seems necessary to look into the facts about the suspicion concerning the plot to injure 민영소."

Nov 20, 1902

.. "I am learning a thing or two about prying into cases from Dr. Moffett. Dr. M. led the Conference on church contributions in the evening ..."

Jennie Belle Willson
m Will Ashbrooke

Congressman from Ohio (Democrat)
16th District
Johnstown, Ohio

youngest sister - 10th Jennie
ninth sister - 9th Sadie

Letter –	Nov. 21, 1892 –	in Moffett papers	5 pp.
	Feb. 5, 1893	"	3
	20, 1893	"	2
	Apr. 20, 1893	"	2
	May 15 1893	"	4
	Nov. 17 1893	"	4.
	~~Apr. 3~~ Apr. 19 1897	"	8½ } 4
	Oct. 9, 1897		4½ }

Letters ~~to~~ sister Jennie found by Cousin Ernie Wilson when he tore down the fireplace in the old Wilson Homestead in 1935.

May 2, 1899	"	3
June 2, 1899		3
Jan. 17, 1899		1
March 8, 1900		2
Apr. 22, 1900		1

Mr.

Swallen letters

1894 Jan. 30, 1894. Seoul. Korean study 8-12, & afternoon. Dr. Allen very sick.
Apr. 13, 1894. Seoul. Untrustworthy Koreans — ~~clear~~
Apr. 18, 1894 Chemulpo. Seoul - Chemulpo by Boat yards — 11 hr. journey ~~Chem~~ Thursday
Chemulpo. 15 to rent build servants house
July 14, 1894. Gensan. Reports of impending war.

1895 Jan. 3, 1895. Gensan. Christmas in Gensan. Studying Bible on "Christ's Coming".
Jan. 18 . Unable to buy house in ~~Won~~ Korean Wonsan for meetings. Mr. Gale does not believe in teaching Korean Western times to the hymns, but Swallen does. Explain reasons for 3 or 4 servants. Tyers. Leopards.
Jan. 29.
Feb. 6.
Mar. 6 — Tyer's skin sold for $30. Household arrangements. Used to get by on 700 cash for one year, now from 350 to 400. Queen sets up pictures (Mr Lee had taken), & his brother, & offers sacrifices before it at New Year.
Mar. 20. Isolated by snows. Mrs S. wades over to Mrs. McGills, finds she had been sick nine days. "We have known nothing of it".
Apr 30. French finds dying man. Swallens take him in, the he has syphilis.
June 1 Board so in debt — no appropriation for buying, building, only new appointees at home.
~~July 12. Malaria & cholera.~~
Aug. 15. Cholera in Wonsan. Christ's "Second Coming"
Nov. 21. Swallen makes Seoul - Wonsan in "4 days and a half — quick time"
Nov 26 Gale and his dictionary. He leaves soon for Japan & get it printed.

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THE KOREA MISSION FIELD

PYENG YANG UNION COLLEGE

SEOUL KOREA

CONTENTS.

THE KOREA MISSION FIELD

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NOTES AND PERSONALS.

On Christmas Eve it was pleasant to see Seoul dotted all over with churches illuminated with bright colored lanterns, with devices of crosses and stars; the contrast between this, and the unrelieved darkness of twenty-five years ago, illustrates well the difference between then and now in the knowledge of Christ. Then there was none, but now there are centres from which the light that lighteth the world, is shedding its gentle life giving radiance around, and this is more or less true of large districts over the whole country.

The name of the Seoul Korean Young Men's Christian Association, has recently been changed by the Bd. of Directors and Bd. of Korean Advisors from "Whang Sung" (Imperial City) Association to "Chosun Choon Ahng" (Korean Central) Association, on account of the fact that since the Annexation, Seoul is no longer an "Imperial City" and therefore it becomes improper to continue to speak of the Association as the "Imperial City Association."

On December 12th to 15th last, the Sixth Central Convention of the Y.M.C.A.'s of China and Korea was held in Peking, China, and Korea was represented by two delegates besides Mr. P. L. Gillett, the General Secretary of the Seoul Association. A very important change took place at this Convention. In view of the fact that it was found necessary to change the name of the "China-Korea Y.M.C.A. Move-

ment" to simply "China Movement," it was decided at this Convention to appoint a committee of 15 to take steps towards separating from the joint movement and forming an independent Korea society.

The sad news has come of the home going of the father of Mrs. Deming of Seoul. Mr. Adams has been for many years a missionary in China and had just returned to finish his life work there, with a heart full of joy in the thought that all four of his fine boys, now being educated in America, had decided to follow in their fathers steps. The Board too had consented to his requests for the development of his work, and on his way back he was privileged to have happy visits with both of his daughters, so that as Mrs. Deming tells us, he was ready with a "*nunc dimittis*," when the Lord called. While our deepest sympathies are with Mrs. Deming in the loss of such a father, we can but rejoice in the thought of such a life crowned with such peace and triumph in its home going, and earnestly pray, "Lord let me die the death of the righteous and let *my last* end be like his."

All our Missions, we are sure, will rejoice in the return of Miss Rae Mills of Taiku, with her father to Korea. Another force on hand, to work, fight and pray for Christ's Kingdom in Korea with heart and soul.

The little son of Rev. Mr. Sharp of Chai Ryung has been very seriously ill in Pyeng Yang as the result of probable Diptheria and on our going to press he is still in a most critical state.

Miss Campbell of Pyeng Yang and Miss Stevens of Syen Chun have both, we regret to say, been extremely ill.

Miss Barlow and Nurse Edge who have been working in Seoul with every body, and have brought helpfulness everywhere, have moved to Hai Ju for some months at least. No need to say we all miss them, though we appreciate the spirit which has led them to a lonely and needy country station.

Syen Chun has been suffering with an epidemic of Typhoid among both natives and foreigners.

The Evangelical Alliance this year provided the means for printing twice the number of leaflet programs for the week of prayer, for Koreans, than last year, so that we hope and believe there were many more such meetings held all through the country, in unison with those of the world.

The foreign children of Seoul, at Miss Cameron's suggestion had a Christmas tree for the little native carrier boys. They met in one of the Y.M.C.A. rooms, always generously at our service, and had a tree, lighted by electricity thro the

skill of one of the Avison boys. After songs and other exercises, the little street urchins were given various things, mainly food, the money for which had been earned by the givers. No doubt about the enjoyment of both givers and receivers.

As usual a little band of people met on New Years eve at the home of one of the oldest missionaries in Seoul, to pray together during the passing of the old year and the incoming of the new. Perhaps it is sentimental, and not every body can attend, but is seems to us a good and blessed thing to do, and we are glad that there were some to keep the tryst and pray for us all.

On New Year's day quite a number of missionaries and others received callers, mostly Korean Christians. It is a pleasant custom tho a bit strenuous at times to the receiving hosts, when a whole school of boys comes in at once for instance. While the missionaries manage to entertain Korean friends, a few at a time, all through the year, they are too busy to do as much of this as they would like, but on this day when all are welcome, there comes a very real blessing in the social union of men of all ranks and classes in the pastors home.

NARRATIVE FOR THE MONTH OF OCTOBER 1912.

Rev. WM. KERR.

Not having presented a narrative since my return from America it might be well for me to say for purposes of record that in accordance with Mission permission I took a five months leave of absence and returned in time to take part in the various annual meetings held in the month of September. Needless to say, the journey to America accomplished the purpose intended, but in addition to the main object the break in the middle of my first term did me so much good that I would recommend it to the Mission and the Board as well worth while.

With the return to Chairyung the setting up of the new home began on a small scale, there being not very much to operate upon and the plans for country work not leaving very much time for anything else.

Mrs. Kerr and I started out together for the first trip to the Eastern Circuit. The size of the caravan was necessarily increased, but not to an unwieldy extent. From every point of view the experiment seems to have been a success. Never have I been able to see so much of the women in the various churches and in so human a way, while my approach to the men was not interfered with in the slightest way. Language study was carried on under some disabilities, but under some advantages which would have been impossible in Chairyung. And such remarks as I have heard made by others have been spontaneous and to the effect that all the churches had benefited by the visits. Mrs. Kerr did

some singing at every church and made a few talks to the women which I interpreted. For the next trip which is to be to the North-western Circuit we expect to follow the same plan and go out together.

In the Eastern circuit the tide seems to be turning. While there are still no great signs of progress the spirit is different from even the spirit of the past spring. I knew that before I had gotten into the district at all. As I met men from the district I could see that some of the problems of the spring had disappeared, that there was nothing to greatly disturb them and that they were full of hope. In general, that feeling has proved to be well grounded.

For one thing, several of the churches have erected new buildings. The Heungsoowon church has been increased to 22 *kan*, Syuheung has put up a new 18 *kan* building with high roof and foreign doors and windows and has not gone hopelessly into debt, Kinkol and Noochun have new buildings, Halmiyu has a 6 *kan* building with plaster walls and glass windows and Chunnamukol is planning to build.

The classes of the past summer must have been conducted with great power, for in examinations and at other times men and women testified to having received new power, vision and impulse during the sessions. Some of the new officers would not have been appointed if they had nothing more to show for their fitness for the position than what was in them last spring.

At the spring Leaders' Meeting a resolution was passed calling for all officers who either smoked or sold cigarettes to either give up the cigarettes or the positions. There was a little hard feeling at the time, but the result is that there is only one deacon in the district now about whom there is any doubt as to his attitude in the matter, while most of them have given up not only cigarettes but the pipe, and there are whole churches in which there is not a man who smokes. The reputation thereof has gone thru the province, and the felling of shame which it has brought to others may in time result in some such attitude being taken by the whole province.

The number of leaders and deacons has increased, and that not with just the desire for show, but because the urgencies of the work called for more officers. As yet the individual Christian does not sufficiently realize his own opportunities without having a duty directly thrust upon him, but that realization also is growing. There will be a call for new elders in some of the churches before long. Especially is this true of Toryuool which tho a large church has up to this time been in its infancy, but is now suddenly springing up into a larger life.

The fall Helpers' Meeting was an inspiration. The only hitch was the feeling on the part of some of the helpers that O Ung Sik, while an excellent worker, was yet in a field where not a great deal could be accomplished by his labors. That is the most aristocratic part of the province, and it will take a man of the highest culture to capture the minds of the people there. But this matter did not appear in the discussions. In them there was a greater harmony than has been evident

before, a greater desire for mutual helpfulness, more desire for instruction and the very plainly expressed desire that several times during the year the group of helpers might get off in some retired spot for close touch with the source of power. This time we went to the top of Myunapsan, the highest mountain in the neighborhood, from which it is possible to see almost all of the Eastern Circuit, the range of Koowulsan and the mountains in the neighborhood of Seoul, as well as a long expanse of sea. It gave a vivid picture of the problem, for off to the north lay a great square section in which as yet there is not a single sincere Christian and off to the south another section where there are only a few scattered believers. We felt the inspiration and the responsibility.

There was a deficit to be faced in the Leaders' Meeting, but that was partly because no help at all was received from the Eastern Central Circuit. The deficit was cleared off the boards, and talk has even begun of having another helper, to have charge of the work in the churches of Toryuool, Kumso and Tukol. With the coming over to the district of three churches which are now under the Eastern Central Circuit there will be need of still another helper; so that before spring we hope to have a helper force of seven instead of five. The non-increase in the number of helpers for the past few years is due to the fact that the circuit has gradually been making itself responsible for the entire financing of all the helper salaries instead of receiving aid from the other circuit; and now that it is on its own feet the forward movement ought to begin. This increased strength in giving is a matter for encouragement when it is remembered that there has been very little increase in the actual number of adherents.

As in the Helpers' Meeting so in the Leaders' Meeting was the spirit of harmony manifest. There was no bitterness at all, nor any refusal to shoulder burdens. Two men promised to give one month each to evangelistic work. Something will have to be done to stir up the old evangelistic spirit. When that comes in power there will accretions to the church.

Individual churches are growing. Sootkol, which for years has remained at a standstill in spite of the presence of earnest and powerful men has sprung into new life and has doubled its enrollment besides having obtained a hearing from the people in that vicinity. Heungsoo-won continues to grow. Besides getting a grammar school fairly under way, they are talking about the necessity for a hospital or rather dispensary. It would certainly be a good scheme, but it is not likely that they can finance it now without help from outside.

Individual men are growing too. It was astonishing to find that at last, after having had to look elsewhere for helper material and workers for similar positions, there seems to be an ample supply right within the borders of the circuit. One of the leaders in Heungsoowon, a man of wealth and refinement, now wants to get rid of his business connections and embark in church work, even going to the seminary. If we have seven helpers in the spring, probably all of them will attend the seminary if

Presbytery gives permission. Those who are working do not want to do any half jobs. They are in earnest. In Toryuool a man who has been more a problem than anything else received such an impetus at the time of last summer's class that he is now considered fit to be a leader in the church.

It isn't all a forward movement. There are churches which cause great anxiety, especially those which are under O Ung Sik. The spirit which makes it almost imperative that he move away from there will probably disappear as the churches grow older and find that worldly position means so little in the eyes of God. But as yet it must be accepted as a fact. The same spirit on the part of the unbelievers may mean the displacing of one of the finest spirits in the whole Presbytery just because he has a little lower position than those to whom he is trying to minister. A church has finally sprung up in that southern most section and has the promise of a good future. It sent a representative to the Leaders' Meeting. But the presence of those great untouched sections is a continual burden. When will the next crest of the wave come and recede to leave the beginnings of several more groups?

INCIDENTS OF CONVERSION AND HEALING.

Related by Rev. WM. KERR.

Pak Changno of Poong Chun County has been telling me the story of his conversion, and it surely is interesting. Before accepting Christ eighteen years ago he had been a soothsayer and locater of grave sites, and in order to study for this profession had taken up his abode in a retired valley about 20 *li* from Chang Yun Eub, traveling out from there whenever business called him. One night after studying for a time he became drowsy, and as he sat there, asleep or awake he knew not, he suddenly heard the tapping of a cane outside the door and in a moment an old infirm man appeared at the doorway. The old man said nothing to him except "Go to Chang Yun Eub and look up such and such a man," giving him the name of the man for whom he was to look. When Pak awoke the next morning, the occurence of the past evening came to his mind, but for the life of him he could not tell whether it had been a dream or not. But his profession had led him to believe in signs to some extent, and he decided to make the trip. When he had gone about half the way, he inquired at a certain village whether anyone knew about such and such a man in the Eub. To be sure they did: he was quite a renowned doctor. So Pak proceeded on his way, and in the Eub found the house of a man with exactly the name given to him by his aged visitor. He entered and found there three men who were noticeable from the fact that their topknots had been clipped off. They were talking about ordinary matters and continued this conversation for quite a time until finally the man who was evidently host asked Pak whether he knew

anything about Jesus. This led to an interested conversation and the buying by Pak of all the New Testament which had then been published and of several Christian tracts. On his return home he gathered all the family about him; they read the books together; and it was not long until the whole family was Christian, the first Christian family in that district. From that time on he has been actively engaged in church work and is still holding the position of a helper. He never saw nor heard of the old man again, nor does he know to this day whether all or any part of that experience was real; but he is sure that without that guidance he would not have become a Christian, for men having the profession which he was following at that time are anything but easy to reach.

There is an old man in Anak Eub, the father of Choi Kwang Ok, who formerly lived in Whang Joo, and who since coming to Anak has been one of the most active in the church. He has just been appointed Leader, and the chances are that he will soon be made an elder. He has had some most remarkable experiences with healing. He used to deal with about 300 kinds of medicine, but his dependence has not been upon medicine. Using the most earnest kind of prayer and depending upon faith on the part of the patient, he now points to eight perfectly well and active Christians, three of whom recovered from partial and total paralysis and five from epilepsy. Many other cases he treated, but wherever there was not sufficient faith the cures failed to come. I have seen none of these men and so cannot vouch for any of the cases, but there is absolutely no doubt in the old man's mind that if they had not received this treatment they would either still be in the same infirm condition or else in their graves.

VOTES OR NOT FOR MARRIED WOMEN IN STATION AND MISSION.

In discussing this subject which is at present pending in the Presbyterian Mission, North, one must observe to begin with that the question is a very different one from that as to whether or not women shall vote in England or America. In the first place, in the mission in question, and probably in the majority of missions, the single women are accustomed to vote, and thus partial woman's suffrage already exists. The question here is one which relates to married women only. In the second place the privilege exercised by the voter in the home lands, is one which has great moral significance. Every onward move is made in the face of a very large vicious element, and the warfare against organized vice in one form or another, is not likely to be won by one or two Waterloos, but is rather a never ending struggle, in which it might be argued that all available sources of righteous strength ought to be utilized. There can be no doubt that the recent revelations concerning the white slave traffic have led many women, hitherto indifferent to the subject, to feel that they

would gladly add their strength to that of good men in helping to suppress the terrible thing.

But in missionary circles, while we must all freely confess to being "poor creatures," no such vicious element can be said to exist. Our differences of opinion arise, not from various standards of morals, but from various judgements and points of view. To confer the ballot upon married women, then, while adding to the number of votes to be handled, would not in many cases, in all probability, effect a change in the character of the decisions arrived at. If this is true, the chief gain to be secured would be a satisfied sense of justice in the minds of those who approve the measure. And this is no slight desideratum. "Better," as James Russell Lowell says, "a ballot in the hand than a sense of injustice in the heart." In the present instance, however, whether there is any real cause for a sense of injustice, and whether this sentiment is really keenly felt by any large number of those concerned, are open questions.

The call of the majority of married women to the field, while no less from God, has come through their husbands, and most of them are greatly occupied through many years of their lives in the care and training of little children. It is their joy and glory that this is the case, but if the question comes up of conferring a vote upon them in mission and station, there seems to me no impropriety in making sure that those who exercise the privilege are qualified to do so, either by some special requirement, such as passing the third year's language test, or by the regular performance of a definite assignment of mission work. In the course of twenty-two years on the field, I do not recall the case of any married woman who tried for the second and third year's tests and failed, and with all the helps that are now open to the student of the language, the examinations need not be a bugbear to anyone. That they are not so, was amply proven at the annual meeting of 1911, when a gallant corps of married ladies, somewht belated, but still pursuing, presented themselves for the second and third year's examinations. Their terms of service varied in length from three to fourteen years. They were all mothers of little children and for some of them years of more or less ill-health had intervened, but through it all the determination as one of them expressed it, "to get this language if it takes a hundred years," had never flagged.

If objection is made to this condition of passing the third year's language test, there is the alternative suggested above of requiring the regular performance of a definite assignment of mission work, but here practical difficulties make their appearance. How much and what shall be considered a qualification for voting? Shall the ballot be conferred upon Mrs. X., who has time and strength only for a class of English once a week, or on Mrs. Z., who has nominal charge of a Sabbath school, but is obliged to commit it altogether to her Bible woman? Rather than bring each of the married women up for personal consideration and comparison with each other, better abandon the idea of special requirements altogether. This, of course, is all that the married women can ask, if any

of them are asking it, which is not yet made plain, but it still leaves the men of the mission in a state of gloom and foreboding. If I read their minds correctly, they recognize the splendid work done by the married women, and are perfectly willing that they should vote, if they could feel sure that their doing so would not result in an undue proportion of the emotional element in the councils of mission and station. As a sex we seem to credited with being ruled largely by our sensibilities, and being consequently unable to take a purely impersonal view of debated questions. As Abraham Lincoln might have said, all of us can some of the time, and some of us can all of the time, but not all of us all of the time. This is no doubt true more or less of men as well, but when it comes to matters of general debate, there is this very important difference. Where men differ, the question at issue can be thrashed out with ready give and take, and decided on its merits. Where men find themselves confronted by women who hold strongly to different views, ages of chivalrous instincts intervene to prevent a full and impartial discussion of the question, for fear of outraged sensibilities on the part of the ladies concerned. A threatened tear from Mrs. A., or the prospect of a passionate speech from Mr. B., reduce the brethren to an unhappy state where they must see the question go by default, or consent to be catalogued among the brutes.

There are other views of this subject, too, of a more or less personal or private nature, but none the less real and practical. I am sure that we wives would not like to admit that a finer lot of husbands than our mission presents could be found anywhere, and yet it is quite likely that there are those among them who prefer that their wives should not differ from their expressed views on important questions in any public or positive way, and I am sure that there are wives among us who would not willingly do this. What then, are we to do, if we are expected to vote, and a question comes up on which we honestly differ from our respective husbands? Are we to vote with them in spite of our convictions, or not vote at all, in either case nullifying ourselves, or are we to vote against them to our and their discomfiture and grief? Occasions might arise that would call for quite a little private adjustment. Of course we can take the lofty position that these things would be good discipline for the men, but in matters short of transgressions of the moral law, I doubt the wisdom of it.

The advantages of the proposition do not seem to me very evident. The possession or otherwise of a vote has no real bearing on our personal activity as missionaries. We are under Divine obligation to do all we can in any case, and if any of us are ever disturbed by a smothered sense of injustice, we may extract comfort from the thought that there are few lots in life, even among the dominant sex, that are absolutely just in every detail. I feel with L. H. U. in the November Field, that it will be better to let the matter rest without further discussion in our annual meetings.

ANNIE L. A. BAIRD.

WERE I A NEW MISSIONARY.

PACK BAL.*

1. I would do first things first.

2. I would soon find out that the first of first things is language study.

3. I would soon find out that the Board had not sent me as the Mission's Counsellor.

4. I would not waste my energy in trying to correct all that I thought wrong in missionary methods. I might change my notion by to-morrow.

5. I would be wise, in submissive silence, about everything.

6. I would form an opinion about everything but I wouldn't express it under fear of revealing my ignorance. A man without an opinion has no ground for improvement or reason for revision. But it is wise to keep fellowship with the youth in secret.

7. I would not be deceived by the statement that the language can be mastered by studying only 2 hours per day. That statement emanates from the Synagogue of Satan.

8. I would not let new conditions mar the escutcheon of my faith, nor dim the brightness of my Christian Experience.

9. I would soon learn that the greatest asset of a missionary life is the gift of the Holy Spirit. The second is a mastery of the language. I wouldn't stop praying and studying until I had both.

10. I would read everything everybody has written about the language during my first year. Much of it will be difficult to understand and some of it is sure to be incorrect but I can never know what others think or say about the language unless I read.

11. Because some missionary opportunity would seem to call me to immediate action, I would not be deceived into thinking that I could win out and improve the opportunity when I haven't enough language to ask my way home if lost in the winding mazes of a Korean street. Very few mutes make much of a success of communicating ideas without at least a few intelligible signs.

CHUNG JU HOSPITAL.

DR. PURVIANCE.

In reviewing the events that have taken place in the station during the last few months, the opening of the Duncan Hospital looms up as one of the most important. There were no opening exercises. We just arose quietly one morning, opened the doors of the Hospital and began to receive the sick and care for them. There were no invitations issued nor

* We wish Pack Bal. had chosen to give his own name as it would add much weight to his very valuable advice. He is a man who can speak with authority, one of our best older missionaries.

any speeches made. On the first morning we met in the front hall of the hospital for morning devotions, as we have continued to do every since, and many earnest prayers were offered for the success of the work, and there was much thanksgiving for the loving interest of Mrs. Duncan and her generosity in providing the hospital and the equipment.

The Koreans, both Christians and heathen, have not been slow to avail themselves of the advantages of hospital treatment. As I look over the report for the first month I see that there were dismissed form the hospital, either greatly benefited or cured, some 19 patients, and that we performed 22 surgical operations, among which were, Cataract operations, Abdominal operations, Evisceration of the eye, Hare-lip operation, Plastic operations, Tapping for dropsy, removing Tubercular glands, Iridectom operation for Mastoid abscess, Bone operations, Amputation of leg, and others of more or less importance. The medical cases were Typhoid, Pneumonia, and stomach troubles. Besides the hospital patients we had on an average of fifteen cases a day in the dispensary which is located in the lower floor of the hospital.

Upon opening the hospital we had no female nurse of any discription, but Severance Hospital, Seoul, kindly consented to send us one of their recent graduates whom they were planning to use in their own new dispensary and Medical School. We appreciate the sacrifice they have made and are very grateful to them for coming to our aid at this time when we were so badly in need. We were also fortunate enough to secure a young widow (Korean) who wanted to study to be a nurse. Just lately, it seems almost providential, we were able to secure the services of a foreign trained nurse, and have asked the Board to give us the priviledge of using her, also to provide her salary. With these three we will be able to carry the hospital work with some satisfaction.

One case that came to us is of special interest, for I think she must be a record breaker as far as the use of the Korean Chim is concerned. She was carried to us in a chair, complaining that she could not walk without great pain. Upon examination she confessed to using a Korean Chim (Needle) and said that she had introduced it into her abdomen, but informed us that this had nothing to do with the pain in her limb, but we thought it did have something to do with it when we could feel the end of a needle in the left side whose point was imbedded in the muscles of the limb on that side. We operated and removed the needle, which proved to be four inches long, no wonder she had pain when she walked. This is the longest Korean needle I have ever seen removed from a Korean, the average length being from one eighth of an inch to an inch. She made a complete recovery.

Another case of special interest is that of an old lady the mother of one of our earnest Christians, in one of the country groups. Mr. Miller met her while making an itinerating trip and told her that as soon as the new hospital has opened he would let her hnow and she could come in and see the doctor and find out whether he could cure her eyes, for she was totally blind. Mr. Miller did not forget his promise to the old lady,

and though he was in Scotland, perhaps when he wrote to her, she received his message saying that the new hospital was opened and for her to come in as soon as she could.

Her son came in leading her by the hand, a poor blind old woman. How she pleaded with us to give her back her eyes for she said she had not seen her son for many years, that he was only a little boy when she went blind, and that if she could but look again upon his face she could die happy. The diagnosis was cataract, and we operated upon both eyes at one sitting, and put her in the ward for a few days until the wounds should heal. When people would come to see her she would say," I cannot see you now but I will see your face when the doctor has healed my eyes." She waited so patiently through those days, and at last the time came for removing the dressings. We do not know the joy that stole into her heart as she again beheld the light of day. As I bent over her she said, "I can see your face now, and I can see the nurse, and when my son comes I can see his face too, and how happy I am-thanks-thanks, God has given me a great blessing." Ten days later we put a pair of lenses in front of her eyes and told her to thread a needle. She could see the thread and the hole alright, but she was so nervous and shaky that she could not get the thread to go into the hole, and we all had a good laugh at her. Her son came to get her and was so grateful that her sight had been restored. They left the hospital together. He did not need to lead her now. She started out ahead this time and had no need for a guide. When she left us the tears filled her eyes as she told again how thankful she was, and how she regretted that she was so poor and could not even pay for the rice she ate while she was in the hospital. We watched her out of sight and then turned to our work again. Surely God is good to us to give us eyes, that we may see all the beautiful things that He has placed in this world. And though we have a few hardships, and trials, and sorrows, as we plod along life's highway, we should be so thankful each day that we have been spared our eyes. There are thousands of hoplessly blind here in Korea, and our hearts go out to them in their terrible affliction, for the blind are not cared for here as they are in our land.

We pray that God will bless the work of the new Duncan Hospital, that He will make it an agent for the advancement of His Kingdom here in poor little Korea. We pray that He may ever keep our hearts tender and sympathetic for the poor and suffering, and that He will greatly bless those who are contributing to the hospital work and making it possible for us to take in all who come to us whether they are rich or poor heathen or Christian.

RETURNED FROM FURLOUGH.

By Mrs. W. L. SWALLEN, Pyeng Yang.

After a year and a half of sojourning in America Esther, Mary and I returned Oct. 10. Only a furloughed missionary can know and feel

the joy of such a warm welcome by both foreigners and native Christians, on returning to the work we love so well, such was our experience. We could not help but feel that the best part of the furlough was the coming back.

It was only by the strength and grace given from day to day that I was enabled to get the three children ready for school, then commit them to the Lord, place them in the best preparatory school, as we think, turn our face toward the land of our adoption. For several weeks after returning I was able to do little else but receive and entertain Korean friends. It was well worth the time spent, to sit down with them, hear their messages of joys and sorrows and with a heart full of love, rejoice and sympathize with them, then prostrate ourselves together before the Lord in prayer. After praying together they always say, "Thank you so much for this opportunity of praying together." This warms our hearts and draw us closer together in love and sympathy.

The first Sunday after returning I took up my assigned work at the South Gate Church, which Mrs. Holdcroft had left so well organized and in such good condition. The next week I had a meeting with the representative women of our circuit, who were here attending the workers class. We began at once planning for the Bible work in the Western Circuit which plans were completed at the two general classes held at Samkole and Tomama. The general class at Samkole was held from Nov. 14 to 20.

I was accompanied by three teachers from the South Gate Church, as one passed the brow of the hill, the fine new church stood out as a beakon light to the thirteen villages which belong to this church. In some of the large villages only one or two families believe and in one of the largest, as yet, there are no believers at all.

We can not fully realize the utter darkness of such a village until we go into the homes and meet the people face to face. What great opportunities for work! The officers realized this and especially in the work among the women. So they have hired Tosi Tosin a splendid good woman to devote all of her time to this work. That is just what we need in every church a good woman helper, supported by the people themselves. That is what I am going to pray and work for.

I will not try to say how cold the weather was nor how chilly it was in the church. It seemed to me that I froze up and never thawed out until I came home one week later. Our hearts got warmed up, however, a great many times during the class, tho our hands and feet were cold.

The class was divided into four divisions. The third division and highest studied Ruth and Hebrews, chapters 10-12. The second studied the Commands of Jesus and I. Thess. The first studied the first four chapters of Mark and the Chatechism.

Beside the studies there were two devotional meetings and three practical talks, on "Conduct in the Home," "Sabbath Observance," and "Family Worship." Each morning half an hour was given to morning

prayers. A class was started for home Bible study, eight women promised to faithfully study the Gospel of John until spring and complete it by taking an examination at that time.

Three hundred and sixty days of preaching were pledged by the woman. Twenty local Bible classes were arranged for, teachers chosen and lesson sheets sent out.

Four lessons were given in Practical, Physical Culture and Care of the Body. 172 women and girls were enrolled. On Saturday afternoon there were house to house calling and preaching in each village, giving out tracts and inviting the women to come to church.

From Nov. 28 to Dec. 4 we held a class at Tomama for the Southern Section of the Circuit. When Tomama asked for the class we were in doubt whether or not they were able to entertain so large a class, it being a weak church. They did well, far beyond our expectations. They entertained the women well, received much grace and a great blessing. About forty of their women studied in this general class. But this was not enough as they asked for another class during the winter. The attendance at this class was 173. They pledged $14.40 gold to the Mission Committee of the Western Circuit, which is supporting an evangelist at home and has undertaking to support a missionary to China. The devotional meetings and Practical talks were given as in the former class. Thirty-seven promised to study in the Home class. Twenty-seven classes were planned, teachers chosen, lesson sheets and books sent out to each church.

15,000 tracts were distributed through the circuit to be used by the women who had pledged days of preaching. All during the class the weather was beautiful, so we could have our Practical Physical Culture lesson in the yard.

536 days of preaching was pledged, four women promised one month each. In the whole circuit 904 days of preaching was pledged, more than two and a half years for one woman. It was encouraging to hear a Korean elder say, "The women will keep their pledge better than the men." We are to have three general and fifty local classes for the women during the fall and winter.

Without a doubt the real secret of the success of the work in Korea is the study of God's word and the Strict Sabbath Observance, II Tim. 2 : 15 and Isa. 58 : 13–14.

WOMANS WORK IN CHUNG JU.

"In a private letter Dec. 14th Miss Grace Davis writes we have held twenty-five, six day classes for women since the first of October. This includes the first volunteer workers class held in the province and the first special class for local women. Fourteen women studied in the workers class and volunteered a month each of teaching during the winter.

Of course they are first beginning but they are doing grand work and we hope it is the beginning of an adequate Bible study plan for all our women. Aside from the two weeks workers class I leave for my eigth, seven day class to-morrow, so you see I've been busy enough to keep out of mischief." Miss Davis, like many another of our women workers, is greatly to be envied in the reciprocal joy which she and the women to whom she is carrying Light and Life have in their intercourse together. We congratulate Chung Ju on its woman's work attainments and prospects.

FROM THE VIEW POINT OF THE DOCTORS.

At the annual meeting of the Southern Methodists the doctors drew up the following paper to be presented to the Board and mission. Others would do well to take heed.

The Physicians of this mission make the following recommendations most worthy of attention.

If our territory is considered geographically, it will be seen that we have a large block of country and that our medical stations are situated on the extreme edge of it and for this reason large numbers of our people live at such great distances from them that because of their poverty (to say nothing to the difficulty of transporting the sick by Korean methods of travel) it is impossible for them to come to us for the help they so sorely need.

To meet this need therefore, we feel that there is urgent call for medical itineration throughout our territory following along the routes taken by our presiding elders in making their rounds. This will accomplish may desired ends among which are;—reaching many despairing and suffering human souls that would otherwise perish, because of inability to make the journey to the hospital, and advertizing the existence of the hospital where this facts is not known. It would greatly help in overcoming the prejudice that keeps many people from trusting themselves to foreign medicine by giving them a chance to get acquainted with us and the results of our methods in their midst. It would tend to correct many false conceptions of our motives, exaggerated ideas of our skill, and produce a much better understanding of the purpose and scope of our work among that large mass of people from which we should draw a far greater clientele than at present attend our clinics. It would give an opportunity to teach simple truths of physiology and hygiene that would prevent an untold amount of human suffering. It would enable the physician to conserve the work done in the hospital by giving him the opportunity of keeping up with ex-patients and reaping the fruit ripening as a result of the influence of the medical work in distant places. It would bring about a much closer mutual understanding between the medical missionaries and the Korean people and answer many criticisms that are

being made amongst them against the medical work. It would give the physician a chance to enlarge his ministry and serve not only the bodies but the spirits of the people, because on itineration trips he would be free from those numerous problems of administration that occupy so much of his time at the hospital and thus give him more time for preaching to his patients and those who gather rounds him in his work. Miss Erwin's report illustrates the opportunity among the simple minded people of the country of exerting a strong evangelistic influence through ministering to their sicknesses. Shall we permit this opportunity to pass by unimproved because of a failure to realize and plead the need of two physicians in our medical stations, for without two men itineration is impossible to any extent?

No! for at least your medical committee urges this need with all the emphasis that we can bring to bear upon it.

In Wonsan and Songdo the need is immediate and pressing and while in Choonchun it is not so pressing at the present time we feel that the proper conserving of the opportunities in that part of our territory will call for two men e'er many years have elapsed.

Not only however because of the opportunities presented through itineration do we plead the need of two men in our stations but also in view of the effort that is being made to establish an efficient institution in Seoul for training our Christian young men in the profession of medicine. We feel that we should at least to this extent co-operate to make this work a success.

Much has been said at this annual meeting concerning the value and importance of Christian education and it is difficult for the members of the medical committee to understand why so little enthusiasm is manifested when the subject of Christian medical education in broached.

We feel that there is no other avenue of service to this people that can surpass in evangelistic efficiency that of sending out among them Christian young men trained as physicians, who, taking a leading position in the community and the church, by precept and example will impress those who touch them for Christ.

A third reason for placing two men in the medical stations is one that is keenly felt by the medical workers but one that is difficult to adequately present to this body, namely that of the detrimental effect of isolation upon the efficiency of the physician, cut off as he is from fellowship with others of like profession. That isolation in any work is a great handicap to the efficiency of the worker is an economic principle recognized by Christ and His Apostles in their missionary work, for they went out two by two.

The numerous problems involving human life in many instances press too heavily to be adequately solved by the unaided judgement of one man. Only those who have met this in experience can realize how true this is. It has been said that two men in mutual help and stimulation can easily accomplish more work than three men who are isolated. This is especially true when a large proportion of the work is major surgery.

Modern medicine presents means for the cure of disease that cannot be brought into operation by one man who therefore finds it necessary to confine himself to the simpler methods of diagnosis and treatment sometimes at the cost of serious loss.

In an institution where many inpatients are kept there is a tendency for so many demands on the professional skill of the physician to arise that time to emphasize the spititual side of his work is often wanting and thus he is sometimes unjustly subjected to the criticism that his work is not producing fruit as an evangelistic agency. This would be in large measure remedied by an additional worker. We came as evangelistic agencies and we protest against a situation that tends to curtail our usefulness in this respect, therefore our plea for more workers.

Some criticise the cost of medical missions and yet when a missionary's life is threatened by disease the expense of sending the missionary, or even a whole family home to the States is not regarded in comparison with the life of a valuable worker or any member of his family. Why then does it seem unreasonable when your medical workers ask for the workers and equipment that would in many cases render sending the missionary home unnecessary? There is much excitement and urgent demand for a physician when a station happens to be without one because of the danger this involves to the missionaries away from medical attendance and advice. Why then should we seem comparatively more or less indifferent when so many lives of the natives depend on our supplying them with at least approximately adequate aid? What if these people compare this apparent indifference to their needs with the diligence of the Japanese government in manning and equipping institutions for the sick?

THE WOMAN'S EXCHANGE.

Some helpful outlines have recently been received at The Exchange and now await the use of those needing them for helpful suggestions. As the number of copies of each is limited to a small number, the secretary asks that each one receiving a help will copy it and return the original to her at their earliest convenience. There are no other requirements connected with this "Exchange," which exists for mutual helpfulness.

It is earnestly desired that any one having prepared a good work, will send several copies to the "Exchange" for the use of some one who may be in need of such help. The Exchange extends thanks to all those who have so contributed.

The following is a complete list of helps that may be had upon application to the secretary—Mrs. J. U. Selwyn Toms, Seoul, Korea.

BIBLE STUDY:

Studies in Mark for 1st Div. country classes for women contributed by Miss Best.
" " Luke Chap. 1-6, 2nd Div. country classes for women " Mrs. Blair.
Lessons from John " " " " " " " Miss Best.
Study of I. Thess. " " " " " " " Mrs. Bernheisel.
Studies in Rev. 3rd " " " " " " Miss Best.
Studies of Ruth " " " " " " " Miss Butts.
" " Joshua Chap. 1, 2 " " " " " " " "
Studies in I. John " " " " " " " Miss Best.
Study in Hebrews " " " " " " " "
Selected studies in Proverbs ..... Miss Mills.
Mark "Passion Week" Chap. 11-16 ..... "
Character of Jesus ..... "
Five Lessons in the Life of Christ ..... Mrs. L. B. Tate.
Home Study course on Mark with instructions also in English.
Mrs. W. C. Erdman.
Rules for Bible Teaching ..... Mrs. H. M. Bruen.

TOPICAL STUDIES:

Topical studies for catechumen women ..... Mrs. S. A. Moffett.

Topics	Sin.	Hope.
	Repentance.	Love.
	Forgiveness.	Holiness.
	Salvation.	Grace.
	Faith.	Prayer.

Commands of Christ ..... Miss Mills.
A Study about God ..... Mrs. L. B. Tate.
" " " Sin ..... "
Outline of the Catechism ..... Mrs. Daniels.

PRAYER STUDIES:

The Lord's Prayer (morning prayer study) ..... Mrs. Moffett.
Morning-Prayer Topics ..... Mrs. Holdcroft.
Six days course on Prayer ..... Mrs. Erdman.

PRACTICAL TALKS:

Food and its preparation ..... Mrs. Moffett.

Practical talks prepared by ..... Miss Butts. / Mrs. Bernheisel. / " Wm. Blair. / " Mowry.

Popular Subjects for Evening Meetings
The Study and Obedience of the Word of God } ..... Mrs. Moffett.

EDUCATIONAL:

Department for Girls Schools ..... Miss Wambold.
Outlines used in classes in Pedagogy in the Normal Teachers' Class in Taiku.

MISCELLANEOUS:

Certificate given as a reward to those who stayed from the first to the last day of the big city class in Taiku.

Note.—Please keep this copy as additions only will hereafter be noted.—(*Secretary.*)

AN ANSWER TO PRAYER.

While the foreign Pastor of the Korean Church was away in America on sick leave and absence was prolonged, the people whose present little edifice was much over crowded even by dividing the congregation, decided to buy a lot and begin, at least, to build a new church. So when at last the pastor returned, he found they had bought a lot far back from the street, behind several sites where probably other large and important buildings would eventually crowd it out of sight, and light, and where access was somewhat difficult and unpleasant. In addition a big dance hall and kind of theatre was next to it on one side, the noise of which on Sunday evenings was most disturbing. The foundations had been laid and far too much money expended to attempt to resell and buy a new site. The front street was an important one, and the intervening land too costly to make it possible to buy out enough to open out a good entrance. The pastor always trusted God and showd no worry, but the pastor's wife could not be consoled, it seemd a hopeless situation and a permanent hindrance to the usefulness of the church.

They took it to God, feeling that however hopeless humanly speaking, God could mend it, *some* way, and *He did.* Not at once, but about two years after the building was finished, the city decided to run a very big important street right thru' the dance hall site. The dance hall of course, had to be pulled down. Now the church would stand right on the big new street to be seen and heard by all passers, and was no more troubled by the loud deafening music of the hall. Further, if it had been built near the other street it would have had to be pulled down as that street was to be widened, and moreover was noisy with street cars. Who could have thought that all this would come about, especially as the dance hall was a government building? "O that men would praise the Lord for His goodness and for His wonderful works to the children of men."

BOOK NOTICE.

"The Leather-Bound Pocket Series" published by Funk and Wagnalls, New York and London—are a very attractive little set of books, both to the eye, the touch, and last but not least the mind. The five which we have seen are "The Misfortune of a World Without Pain" by Newell Dwight Hillis, "The Conservation of Womanhood and Childhood" by Theodore Roosevelt, "The Call of Jesus to Joy" by Dr. Griffis, "The Signs of the Times" by William Jennings Bryan and "The Latest Energies in Life" by Charles Reynolds Brown. The names of the authors speak for themselves not to mention the publishers. These books are 75 cts. gold—by mail 80 cts.

THE SUMMER LANGUAGE SCHOOL AT PYENG YANG.

In accordance with the decisions of the Board of Directors of the Union Language School, at meetings held in Seoul in September, plans are on foot for holding the next session of the school in Pyeng Yang, June 14th being the date set for matriculation and July 10th the date for closing. All applications for entrance should be in by March 31st. Arrangements are under way for establishing dining halls, one for men and one for women, but late comers may be obliged to board themselves. Notifications will be sent out later as to bringing sleeping and eating outfits. A full corps of teachers has been secured, and the daily schedule as proposed, will be published in the next issue of the "Field." Arrangements will be made for frequent informal prayer-meetings, and we are all looking forward to a good, profitable time.

By order of the Committee,

ANNIE L. A. BAIRD, Secretary.

LATEST PUBLICATIONS.

THE KOREAN RELIGIOUS TRACT SOCIETY takes pleasure in announcing constant fresh additions to their stock. Some of the latest are as follows:—

	Price.
"Expectation Corner." 망은셜 trans. by Rev. F. S. Miller	.05
"Handbook of Graded Lessons." 쥬일학교공과의설명 by G. Bonwick.	.02
"Wounds, and how to treat them." 샹처치료법 by Dr. Mills	.03
"Internal Disease, and its prevention." 속병다스리는법 by Dr. Mills...	.02
"Conference Commentary on Romans." 로마인셔주셕	.35
"Federal Council Prayer Calendar for 1913" ... ... Nett.	.50

SUNDAY SCHOOL REQUISITES.

"Class Registers." Strong Cards ruled for 20 children, 13 weeks		.02½
"S.S. Secretary's Records." Strong cards ruled for 13 weeks		.02½
"Teachers' Reports." Weekly forms re absentees, etc....	Per 100.	.60
"Scholars' Records." Forms for personal particulars.	do.	.70
"New-comers' Cards." To present to each new Scholar	do.	.40
"Members' Certificates." Presented after 4 attendances	Each.	.02
"Prize Certificate." For regular attendance or diligence	do.	.02
"Cradle Certificate." For every infant on Cradle Roll	do.	.04
"Birthday Fish." For each child on Sunday after birthday ...	do.	.04
"Little Fish." For each child who brings a new Scholar	do.	.00½
"Reward Cards." Series A. 100 in packet, assorted	Per packet.	.15
"Reward Cards." Series B. Large size, 50 in packet, all alike...		.15

STATIONERY.

Typewriter Ribbons. Underwood, Remington and Oliver, various colors.	2.00
Carbon Paper for duplicating, black and purple Multi-copy, per 100 sheets 7.50 *yen*; per sheet...	.08
Notepaper for Typewriter, foreign bond, quarto. 100 sheets in block ...	.60
Notepaper for manifolding, extra thin, quarto. do. ...	.25

A full range of supplies and paper for Mimeograph. (See Catalogue).

Our new Catalogue in Korean or English will be gladly supplied to any applicant. Korean or English Printing undertaken on commission.

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The Korean Religious Tract Society,

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A Brief Autobiography by William L. Swallen
Pyeng Yang, Korea -

I have been asked to briefly state the facts of my life. I wish to say first of all that whatever I have been able to do has been done by God's grace and for His glory. I praise Him for all His goodness to us during the 48 years of our sojourn in Korea, for His faithfulness in fulfilling His promises to us, and for His love constantly showered upon us in innumerable ways year by year.

On March 24, 1859, I was born the youngest son in a family of nine children, to Christian and Elizabeth Shory Swallen, on a farm near Paris, Ohio. My grandfather, Christian Zwahlen, had come over from Switzerland with his family many years before. My parents feared God and taught their children to believe in God and honor Him. At my mother's knee as a little boy I learned to pray to God and to love Him as she did. It was my ambition to go further in school than our little country school of those early days, but the hard work of the farm kept me continually busy. One day during the harvest I happened to break a finger and I could no longer take my share of the work. I was then permitted to do as I had long desired and attend a nearby school. After securing a primary education by addenting school in the winter and farming in the summer, I taught school for a few years. I attended the Normal School at Ada, Ohio, and from there went to Wooster College, Ohio and was graduated in 1889, and from McCormich Seminary in 1892. At Ada I had met a beautiful young woman, Sallie Willison Fisher (a widow) who consented to go to Korea with me as a missionary. We were married on her graduation day from Ohio Weslyan University in June 1892 and that November we sailed for Korea, appointed by the Presbyterian Board as missionaries in evangelistic work. The daughter of a godly farmer, Oliver Willison, she was the ninth of a family of ten children, born on August 16, 1863, she had persevered against many difficulties in securing an education, as I had. We were married in the president's home and that Fall started forth to Korea.

While in Seminary I had been much impressed by a message on Korea by Dr. Horace G. Underwood who was on his first furlough. After much prayer and consideration I was led to decide to give my life to God for work in Korea. It was late in November when we reached Seoul, and late at night as we came to the city wall. We had feared the gates would be shut at sun-down, but kind friends there had succeeded in gaining permission to keep them open for us. Soon we were in the warm shelter and welcome hospitality of these missionaries who had preceeded us by a few years.

For a year and a half we lived in Seoul learning to speak and to read the Korean language. It loomed before us as a most difficult task. Our first daughter, Olivette RoAnna, was born during the heat of our first August on the field. Thatw was a great joy! That year I experienced my first trip into the country, traveling with Mr. Moffett and Mr. Lee to Pyeng Yang, preaching the Gospel to all who would stop to listen. From Pyeng Yang I went with a Korean helper to various country places, including Sorai village where I remained a few days among a group of early Christians, and returned to Seoul.

In the Spring of 1894 we were transferred with Dr. and Mrs. Gale to Wonson on the east coast. We continued our language study there, and made many trips into the country as opportunity afforded. At that time I dressed in Korean clothes, but was told that my reddish beard spoiled my appearance as a Korean. Often I traveled through snow and wintry winds into the northern province of Ham-heung. At one time I was very ill with a fever; no doctor was near but my dear wife cared for me with all the skill of a nurse, and by God's tender mercy I was restored to health. Two more children were born in Wonsan, a son James Wilbur, and a daughter Gertrude Elizabeth.

In the Spring of 1899 our Mission transferred us to Pyeng Yang in the interior, a recently opened station. We made the 6-day trip overland by sedan chair, pack-pony and I on my bicycle. While our home was being built we lived in a low, unhealthy Korean house in the Moffett yard, and during the heat of that summer our baby Gertrude was very sick for many weeks, but in

the lovingkindness of our Heavenly Father she was healed and recovered. How happy we were to move into our house on the hill! It was formerly a Korean government building. For 32 years our family lived in this home. Here our 2 younger daughters were born, Esther Lucile and Mary Ella. It was a barren hill on which our house stood, and many thought we were foolish to choose such a house site, but with effort it has become transformed into a place of beauty adorned with trees and flowers and bushes. My recreation often consisted in planting trees and caring for them. Thus we soon had many varieties of fruit and vegetables growing in our garden. The Koreans, attracted by the sight of colorful red apples and other kinds of fruit, began asking for cuttings, which we gave them, also showing them how to care for the young trees. Gradually fruit orchards began to appear here and there throughout the country.

I found the work in Pyeng Yang considerably different from that of Wonsan, which had been turned over to the Canadian Mission. And yet both consisted largely of country evangelism. At Wonsan I left 14 or 15 places where Christians were studying the Bible, and at least 10 people were ready for baptism, among whom was Ki Yi Kipoon, one of the first seven to graduate from our Theological Seminary in Pyeng Yang, and who later was appointed to preach the Gospel on the island of Quelpart (Chey-ju-do) At the age of 73 he retired from the active ministry having served as pastor longer than any other Korean pastor up to that time.

Upon coming to Pyeng Yang we were assigned work in the An-ak district where I labored for 4 years. One of my helpers there later became the greatest evangelist Korea has known, Kim Ik-hyun, a strong preacher and an ardent soul-winner and man of fervent prayer. In 1904 Chairyung station was opened and An-ak was included in its field. We were then appointed to the Western Circuit from Pyeng Yang to the weste rn coast. Dr. Moffet and Dr. Baird had begun work there and I found about 16 churches and groups of Christians. These grew in membership, and others were added, and now after 40 years the churches number 60, beside some small groups of Christians. Many Korean helpers labored with me during these years, faithful brethern some of whom have already gone to their heavenly reward. It was a joyous and blessed experience to co-labor with these earnest, consecrated workers. Life was sweet in the wonderful task of winning souls to Christ, preaching the Gospel, serving the Lord as He led, sharing fellowship in Him. It is my joy still to meet these brethern who continue to some and see me; some are with the Lord now, and sad to say some few like Demas have forsaken the Lord "having loved this present world."

During all these years I felt it to be unwise to spend all of my time in country work, so I was led to give half my time to the country churches and half in translation work, preparing proper and helpful Christian literature for the Koreans. I also took my part in teaching in the Seminary and Bible Institute until increasing deafness made classroom work too hard. Among the widely used original volumes which the Lord has used me to write and which are used all over Korea in Bible teaching are "Old Testament History" which has appeared in many editions, "The Life of Christ" and the "Life of our Lord" (a harmony of the gospels) which have been reprinted many times. From standard authors the following translations were,"What the Bible teaches" by R.A.Torrey, "Christian Ethics", Selections by Gregory, "Bible Outlines, "Rightly Dividing the Word of Truth";and the following commentaries,- "Light on Revelation". "Light on Daniel", "Exodus", "I and II Peter", and "I and II Corinthians".

The need for Bible study in the homes of Korea impressed my wife and me as most urgent. Accordingly we were led to prepare the Bible Correspondence Course in the Old and New Testament, which have been widely studied. Over 17,000 have enrolled and as many as 8,000 have completed the course. Since so many have finished this first course, in recent years I have prepared a "Higher Bible Course" for deeper study, intended for those who have already completed the first course. We trust that both these courses

will give to very many Koreans the important and regular study of the whole Bible in their homes which is so very urgently needed in these days.

The teaching of the Bible has always been my greatest delight. We praise God for the privilege of giving forth the glorious Gospel in all its precious truths, in all its fulness, to so many people of Korea during so many years. (48 years in all) I thank God that the Korean Christians have received the Bible so well, have loved to study it, and to know it better so as to live by it. If every Christian will live according to the light of the Word and testify to the truthfulness and benefits of the Bible teachings as well as they have received it, many more will be led to Christ, and God will be glorified, and multitudes will be saved to a glorious future life in Heaven.

Although it is now necessary now for us to leave this our adopted land (1942), our friends so dear to us, all the associations of so many happy years, and the Korean Christians who are as beloved children in the Lord and brethern in Christ, we only go because God is definitely leading us to return to America. We shall miss seeing you, but we shall never cease to love you. We can no longer exhort you face to face to keep true to God during these difficult days, but we shall ever pray earnestly for you. We shall not be able to express our love to you but we want you to know that in our hearts that love will forever be warm. Soon we shall be crossing the ocean to find a new home in our United States. But far more joyous will be the glad day when the Lord calls us to cross the "Jordon river" to our Heavenly Home, there to be forever with Him. There we shall meet one another at the feet of Jesus Whom we love and Whom we serve.

Yours continually in His glad service,

W.L.Swallen.

From the Farm to the Mission Field
- brief sketch of the life of Sallie Willison Swallen of Korea

In a small schoolhouse in the farming section of central Ohio a small group of children were being taught a geography lesson. The teacher was pointing to the Pacific ocean on the map to show that it lay between America and China, and that Japan was a curving island and India a large penisula located in the south of Asia. A tall, strong girl was watching closely with eager eyes. "And what is this small country?" she asked as her finger touch a small penisula near Japan. The teacher looked at the name on the map and found the tiny letters, "Korea", he said, and the island below it in the China Sea is Formosa, and farther down you can see the Philippine islands. Millions of people live in these far-away lands, people who do not know our God."
"I'd like to see what they are like,"thought the girl. "I wish they knew about God".
The teacher that day planted a seed of truth in her heart that gradually grew into a desire to serve Gcd in some place where He was not known. But first she knew she must learn many things and prepare herself to become a teacher.
"Father," she hesitated as she asked him, "may I please attend the Normal school? I want to learn more. I want to become a teacher."
"No, of course not," he answered her. "You are needed to help here on the farm. Your mother can't spare you."
Sallie was the 9th of ten children in the Willison family, busy from dawn till dark with the many duties of home and farm-life. But the idea that she should study and learn to become a teacher persisted in spite of such discouragement and lack of opportunity. A longing to be able to tell people far away about the great God never left her She prayed about it earnestly. One day a little lamb was left motherless and her father brought it in and gave it to her to raise. "Here, Sallie," he said, "you can have this lamb if you'll take care of it." How carefully she kept it warm, and gave it milk from a bottle and saw it grow stronger until it began a grown sheep. Even though it was a dearly loved pet, she decided she must sell it, for this was the chance that would make her dream come true. Bringing the money to her father she looked at him steadily, saying, "Now Father, I have enough money to study one term at the Normal School. May I go? I must become a teacher." He could not refuse her this time.
Persuading her youngest sister to go with her, they started off happily for the Normal School at Ada, Ohio. How exciting it was for them to enroll in classes, buy the needed books, meet new friends, and begin to learn many wonderful lessons!
When the term ended they each found a small country school in which they could teach, and saving their money carefully they attended school the following term, and continued their education in this way until they were graduated. Sallie heard a missionary from Alaska tell about the people in that far northland and wondered if God was calling her to go there.
"Anywhere", she whispered in prayer, "where ever you lead me, Lord."
During the Spring of her Senior year at Ohio Weslyan university a tall handsome gentleman with reddish beard called to see her. They had met at the Normal school, but since that time she had married a professor at Ada and in six months had become a widow and with determination had continued her education at the university. William Swallen had also bee reared on a farm and had overcome many obstacles to a coveted education, and was now in his Senior year at McCormick Seminary in Chicago.
Their renewed friendship ripened into love as they discovered their mutual desire to serve the Lord as foreign missionries.
"I have heard a missionary from Korea," he told her, "who is seeking many missionaries to come there and tell the poeple about God."

"Korea,-Korea", she remembered the long-ago geography lesson.

"Oh yes, its a tiny penisula on the map, near Japan, near China. Do you want to go there?"
"I've been praying about it," he answered. "I fear the strange language may ~~will~~ be very difficult, but I am willing to go. And you? would you be willing to go there with me?" She smiled and blushed as she replied softly, "Yes, yes, I would like very much to go to Korea,"
And so they were married on her commencement day in the president's home in June 1892. That November they set out on the long journey, having been appointed by the Presbyterian Board for Korea. It was by ship, a slow steamer that took 6 weeks to cross the Pacific, and then from Japan to Korea and to the port of Seoul in the Yellow sea, and then by a very small boat up the Han river as far as Mapo. In those days Seoul was completely surrounded by a stone wall and the city gates were shut and locked at sun-down every day. Missionary friends met the Swallens at the river, and provided a sedan chair for the young wife to ride in, while the men walked on rapidly to the city hoping to arrive at the South Gate before it was closed for the night.
Sallie was very much alone in a strange land as she rode in the sedan chair in the gathering twilight and knew not one word of the language. When the chair coolies put down the chair in order to rest and smoke their long bamboo pipes, she was frightened and prayed silently for God's protection. The promise, "He careth for you", brought a measure of peace.
Darkness came early on that November evening as they neared the city of Seoul and found the gates still open ~~and~~ as if welcoming them to their future home. How good to have the kindness and warmth of loving welcome from the missionaries in whose home they were sheltered and given hospitality those first few days! And how interesting those many experiences of the first year in Korea! Sometimes they would watch from behind a curtained window when the king and queen passed by in courtly procession through the narrow streets of Seoul. The customs and life of the people gave much for them to write about to their families back in America. And letters from home meant everything to them on days of loneliness.
Every day they studied the Korean language with a teacher, trying to learn to speak and read the "Han-kul"so that they could teach the people.
Sallie felt sorry for the women when she saw they had to be entirely covered with a cloak as they walked the streets. Most of the time the ladies of the higher class stayed indoors or within the courtyard of their homes. "How different life will be for them," she thought, "when they know the love of God and can read His Word for themselves!" And this she purposed to teach them.
The following summer their first baby, a little girl was born in the heat of August. They named her Olivette RoAnna. Then the Mission asked them to locate in Wonsan on the east coast. Their home over-looked the harbor and the sea, and they loved the natural beauty surrounding them. But the poverty of the people, and their ignorance, and frequent epidemics of disease were a constant challenge. Vegetables and fruit in their garden, and a cow to provide milk aided their otherwise restricted diet. It was often hard to get necessary food they were used to, and when the baby became weak and ill they found they must go to Japan for medical help, until she was well again. Two more children were born in Wonsan, a son and a daughter. The winters were very cold, and the summers exceedingly hot. An epidemic of cholera was a frightening experience when hundreds of Koreans died. They could eat nothing from their garden or market without first boiling it.
The Mission decided to transfer the Swallens to Pyeng Yang, when the Wonsan area was assigned to the Canadian Mission. Moving overland by sedan chair, pack pony and bicycle took a week, spending nights in Korean inns on the way. Their new home in Pyeng Yang was a typical Korean building with tile roof, large pillars of wood, a wide porch, on a barren hill just inside the city wall. For 40 years this was to be their home.

As trees and flowers were planted, and a vegetables garden thrived, the hilltop home was surrounded by beauty. Two more daughters were born here. It was a happy home where music was a daily part of the family life, and where the sound of hymns and prayer was as regular as the routine of meals. The Koreans were always welcomed and loved.

In the South Gate church which was Will Swallen's responsibility, Sallie taught a Bible class for women, directed the Sunday school, and for many years taught a Teacher's Class, to prepare those who taught in the Sunday school. As the Bible Institute was established in the Station, Sallie took her part in the teaching of the women, and in spite of her many duties in the home, never neglected to share in the evangelistic work of the station. Aside from the city church work, there was the constant care of the many growing churches in the Western Circuit, the rural area from Pyeng Yang to the west coast, for which the Swallens felt deeply their responsibility. A personal Bible woman, Mrs. Suk Yoo-sil, worked faithfully with Sallie for many years, teaching in Bible classes and conferences for women, and assisting in the church and Sunday school work as it grew and expanded. Often they would go together to direct a week's conference in a country church to encourage the church women and assist them in winning unbelievers to Christ. Every winter all the Christians of the rural areas were urged to attend a week's Bible conference in the city, and during those days the women of the Western Circuit would be entertained to tea and cakes in the home of the Swallens. So many would come that the furniture had to be all moved out, so that the crowd of women, sitting on the floor, might all be accommodated.

The children of the missionary homes were taught in a little school-house, with teachers from America. When at times the teacher was ill, or unable to teach, the busy mother of five active children, would direct their lessons herself. And often she spent hours at the sewing machine making them clothes, especially as furlough time approached and it was necessary to prepare for a return visit to America.

Many orphans were cared for and loved and taught, and grew up to follow her example of selfless devotion to the service of God. One little girl whose mother had worked as a cook in the Swallen home was bereft of the death of her mother at the age of 5 or6. The Swallens arranged for her to be reared in the SAlvation Army orphanage in Seoul, and gave her work in their home during summer vacations. When grown and married, she was constantly alert to the needs of the poor refugees, and through her urging a Day Nursery was established in Seoul that cares for some 60 children of working mothers in a depressed area of the city, caring for them all day long 6 days a week, and giving them a Christian kindergarden training that fixes good habits for life. It is named the Sallie Swallen Day Nursery, a tribute to a life of love. When her husband prepared and published a Bible Correspondence Course for the Koreans to study God's Word at home, Sallie was enthusiastic in her support of it, often ugging pastors to encourage their church members to enroll in the course. She kept a generous supply of the books on hand to start willing people on the road to learning God's Word by regular study at home.

When World War II was breaking like a furious storm upon the land, Dr.Swallen was already retired and over 80 years old. The Western Circuit had been turned over to two younger missionaries. Two daughters had returned as missionaries to Korea, and they rejoiced in a dozen grandchildren, all told. With war clouds gathering the State Dept. in USA required all missionaries to return to America a year before Pear Harbor, unless prevented for a special reason. The Swallens decided to make St. Petersburg, Florida their home and with them went their oldest daughter who cared for them until her mother was called Home in 1945 and her father in 1954.

One of many hymns written by Dr. Swallen, "Blessed Hope", expresses the love they had for that Heavenly Home where they are now rejoicing in the Presence of the Lord Whom they served so faithfully and devotedly for so long.

-G. S. Voorhees - '71

Some Memories of Dr. W.L.Swallen by Dr.W.N.Blair -
who lived for 40 years in Pyeng Yang, Korea as co-workers for God.

"My acquaintance with Dr.Swallen began in 1900 when I was a senior at McCormick Seminary in Chicago. Dr.Swallen then on his first furlough from Korea made a fine address at the Seminary. I listened with interest. He was a good speaker and put his heart into the interesting things he told us. That was his way in everything he did. I was deeply moved and said to myself, "I'd like to go, but that's not for me . If God wanted me to be missionary He would have given me more ability in languages."
An hour later as I was studying Dr.Swallen came to my room, and said, "Blair, why don't you come out to Korea? We need you. Your classmates have told me about you." Evidently it was easier for them to recommend a classmate than to volunteer themselves. "I think I'd like to go, but that language,- I know I could never learn it", I replied. "Did you fail in Hebrew?"he asked me. "No", I had to admit. "Well,"he said,"I did, and yet I have learned to talk fairly well in Korean. I know you can, too."
For days I could not get the matter out of my mind, or conscience.
One thing was clear to me,- I couldn't afford to make the mistake of staying in America if God really wanted me to be a foreign missionary.
After earnest thought I wrote to the girl who had promised to be my wife "Edith," I wrote,"I am considering volunteering to go to the foreign field. What do you think of it?" She replied promptly,"I am so glad.I want to go."
So that is why we went to Korea in 1901 and I have always held Dr.Swallen largely responsible for it and have been grateful to him for calling me.
I am especially grateful that we were appointed to live and work in Korea, a land of outstanding promise and opportunity, for 50 years, a place chosen of God for the Great Revival of 1907 and for wonderful Blessings.
As I look back on it now I am glad to feel that I did not covet the best field, but that God clearly led me. As for the language, it wasn't nearly as hard as I had feared. Dr. Swallen as a wonderful neighbor and friend continually helped me. He prepared a fine series of lessons, simple sentences closely connected with only one new word in each sentence. He believed the important thing ~~was~~ at first was learning to speak Korean idioms, not in words but in sentences. It was really fun to study under his direction.
Before 6 months I was able to go to the country alone and try to talk a little. I learned a lot from Dr. Swallen on those early trips to the country and was deeply impressed by his friendships with the Koreans, especially with his helpers. They loved to come to our room and talk for hours, even after late services. He always seemed to enjoy talking with them, each one.
I was also impressed by his Bible reading and prayer-life. He loved to read his Bible and pray,-and what preaching zeal! not only in the pulpit but day by day on the road. He was an intensely practical man, interested in helping the Koreans in every way he could. I think his farming experience made him eager to help the Koreans have better fruit and crops. He ordered apple trees from America for himself and for the Koreans. He helped me put in an orchard, too, and what delicious fruit we enjoyed!
The most outstanding thing in my mind about Dr.Swallen was the great bulwark and strength he was to our Station in the ordeal and struggle we had with the Japanese Government during the Shinto Shrine controversy.
I want to express special thanks to Dr. and Mrs. Swallen for their faith and prayer life in that time of great suffering in the Korean church, and I know God answered their prayers for the Koreans they loved so dearly.
I have reserved for the last item Dr.Swallen's Bible Correspondence Course. It is remarkable how many thousands of Koreans, hungry for Bible study, completed the course. This strengthened the church, developing many leaders and helped it become the great evangelistic church it is today.
What precious memories we have of those years together in Pyeng Yang!

(condensed by G.S.V. 1971